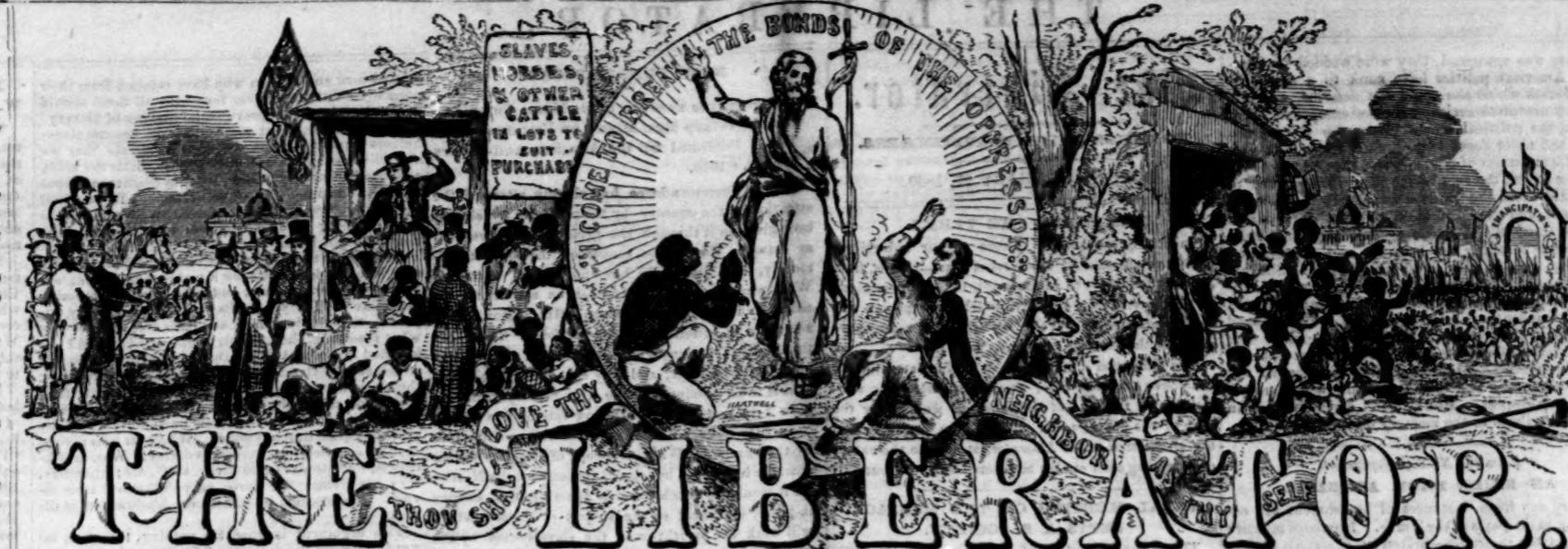


The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding men in unrighteous yoke. On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

— WILLIAM ELLERY CHANNING.



Our Country is the World, our Countrymen are all Mankind.

REFUGE OF OPPRESSION.

ALABAMA.

The Joint Resolutions on the subject of Federal Relations, introduced by Mr. Jamison, passed the Senate on yesterday with only one dissenting voice. No one, at all acquainted with the politics of Alabama, can doubt for a moment that the resolutions truly reflect the sentiments of an 'irrepressible' majority of the people of this great and gallant State. These Joint Resolutions will now, doubtless, pass the House with the same unanimity that they have passed the Senate, and will serve as a guide to the Democratic State Convention which is to assemble in this city to-day. — Montgomery Adve.

Be it enacted by the Senate and House of Representatives of the State of Alabama in General Assembly convened, That, in the opinion of this General Assembly, the Territories belonging to the United States are the common property of the people of the United States; and that, under the Constitution of the United States, the people of the slaveholding States have the right to hold and enjoy their property in slaves in the Territories, so long as the said Territories continue such; and that no law enacted by the Territories can deprive them of that right, or impair the same.

Sec. 2. Be it further enacted, That with the right to hold slaves in the common Territories so conferred by the Constitution, are also conferred the means necessary to enjoy that right, without which it would be nugatory and worthless, and practically cease to exist; hence there is a correlative solemn duty imposed on the Federal Government to provide all the means necessary for the protection and enjoyment of that right.

Sec. 3. Be it further enacted, That the people of the Southern States should, at one man, denounce any Administration and any party, which denies them to the vital right to hold slaves, of their property in the Territories, and that no man, whatever his antecedents may be, should be supported for President of the United States, who could leave this fundamental right of property and its protection dependent on Territorial legislation.

Sec. 4. Be it further enacted, That the people of the Southern States should not, either through political Conventions or otherwise, commit themselves to the support of any man for President who does not, in unequivocal terms, concede to the South the rights claimed in the foregoing resolutions; and that it would be dangerous, if not suicidal, policy for them to submit those vital rights to the arbitrament of a Convention, a majority of whose members are from the non-slaveholding States, without first demanding a distinct admission of those constitutional rights as a condition precedent to being bound by the action of any such Convention.

AUSE OF THE LECTURE SYSTEM.

Wendell Phillips, by invitation of the Albany Young Men's Association, will deliver his lecture on Tousaint L'Overture in that city on the evening of February 2d. — Tribune.

How longer are Young Men's Associations at the North to lend themselves to the dissemination of the abominable opinions this man Phillips habitually gives utterance to? It is no credit to the country that so large a proportion of the 'lectures' delivered before the associations in question are replete with infidel or unpatriotic sentiments; and it would be far better that the whole lecturing system should come to an end, than that the present course should be continued. The country showed its good sense when it compelled the exclusion of Theodore Parker from the Lyceum platform; and it would be to hope that the good work will be continued until such men as Phillips, Cheever, Beecher, Browne, Emerson, and other agitators of the same school, shall be entirely banished from our Young Men's Associations concerned. If they must give vent to their profane or unpatriotic ribaldry, let it fall upon the ears of their particular admirers only, and not upon those of an insulted community. These associations, we fear, are much to blame in this respect. A desire to secure large receipts has induced many of them to pander to depraved tastes, and in this way the public conscience has been blighted by the insidious and persistent implantation of pernicious principles, moral, political and social. If your Young Men's Associations cannot be sustained except at such sacrifices as these, let them cease altogether. Let well-disposed persons everywhere set their faces against this shameful prostitution of the one of the otherwise beneficent institutions of the day. — N. Y. Express.

FRUITS OF ABOLITIONISM.

1. The Abolitionists have retarded the extinction of slavery for half a century at least.

2. They have caused many deaths by violence, and vast distress into thousands of families in the slaveholding States.

3. They have, or will have, caused the free negroes to be expelled from most of those States, generally to their injury or distress.

4. They have caused the slaves throughout the Southern States to be more vigilantly guarded, and more severely dealt with in case of insubordination.

5. They have laid up the hands of anti-slavery men in the slaveholding States, and many of them to be expelled or imprisoned, including abolition lecturers, preachers, book peddlers, &c. Or, if some of them have not been expelled, they doubtless soon will. Many innocent persons are greatly incensed, through unfounded suspicion. A missionary of the Southern Aid Society writes as follows: 'Only the light of eternity can reveal the extent of suffering caused to innocent thousands by that wretched affair at Harper's Ferry. May God give peace to our country, and prosperity to his cause in it.'

6. They have greatly damaged the merchants, manufacturers, and, in fact, the whole population of the North, by checking the interchange of commodities with the South, to their own disadvantage in all conceivable ways.

7. They have exposed our nation to the direst calamities, which were but God can wholly avert.

8. They have shown themselves to be without common discernment, or else reckless of consequences to everybody but themselves. Who, after this, would be an Abolitionist? — Journal of Commerce.

THE Daily Southerner Confederacy is the title of a Georgia journal, which I recently refers to the Union-saving efforts of our merchants, and to their lavish diffusion of the copies of the publications here, abounding in spread-eagle and masonic illustrations of Northern devotion to Southern institutions—and trade:

'It is to the interest of New-York City to court friendly relations with the South. If it would to their interest, the population, taken as a whole in New-York city; but, like angels' visits, "they are few and far between." That city is a miniature world of rascals, out-thrusts and windlers. Sodom and Gomorrah, in the heyday of their wickedness,

were Heaven-born places to New-York City. That city is capable of any act of perfidy, of cruelty, and of destruction. The people seek to delude the South by demonstrating that the Southern people are in the Constitution and the Union. And this same mercantile interest gets up for distribution in the Slave States, in most elegant pamphlet form, labeled with Union-loving and high-sounding titles, and decorated with hand-fraternity grips, the Union banners of hired puppets and manding pennantines. Some of the parties engaged in this enterprise of hoodwinking the South, (for it is usually an enterprise to retain patronage,) are honest and conscientious; but the majority are human finds, that gape to devour the very vitals of the South.'

For Some hundreds of people lie bleeding, crushed, dying, in the market-places and under the roof of the City Hall of Lawrence. Writhing in torture, they need the kind offices of that sex which has been vouchsafed to soothe our hours of anguish. Why is it, then, that we do not hear of the presence of Lydia Maria Child at this scene of woe? It is true that she would find no horse-thieves there upon whom to lavish her maternal fondness. Nor could she clasp in a chaste, sisterly embrace the cold-blooded murderers of gray-haired and defenceless men. It is possible that there were not even traitors red-handed in the act of inciting to civil and servile war, among the victims of this appalling catastrophe. Perhaps not even a fragment, intellectual, ideal Negro. Can she not for once forget her partialities, and bear with the afflicted, only fault to her is their white complexion? — Worcester Bay State.

SELECTIONS.

LETTER FROM WM. S. BAILEY, EDITOR OF THE 'FREE SOUTH,' NEWPORT, KY.

Fellow-Citizens of Kentucky, and Friends of the Liberty of the Press:

The many reports thrown into circulation since the ungodly attacks made upon me and my printing office by certain individuals in our city, has moved many of my friends and the friends of common justice, to inquire into the cause of such an unlawful procedure.

The cause, so far as made known to me on Friday night, October 25th, when they carried off the inside forms and destroyed them, was, that they wanted a charter for a Bank in Newport, and the Legislature would not grant them; while my printing press had obtained a charter in the Kentucky Legislature will grant a bank charter to a party of house-breakers and sackers, to strengthen them in such fearful acts of violence.

No word was spoken to me on the subject until the first night of attack,—the combination being a dead secret, unknown to me or any of my friends.

The next day (Saturday 26th) no excuse was offered, but a demand made to enter my office again, to carry off the remainder of my printing material I expositated with them; told them it would be an injury to their own standing as men, a disgrace to the city of Newport, and no credit to the cause espoused, viz.: slavery. But all the pleadings of myself and family were in vain. They procured a heavy plank, and battered in the door with the end of it, entered, and took out all they could get out, and left the house a perfect wreck.

The heart-rending roar of my family, working so many nights, night and day, so long as the slaves had to labor for debts (after the destruction of my former office and machine shop by incendiaries.)

I have transgressed no law of Kentucky, nor do I intend to do so; but I ask protection from lawless violence in the legitimate publication of my paper. I dislike the taking up of arms, even in self-defense; but, for the righteousness of my cause, the dignity of my State, and the honor of my people, I shall maintain my position, and labor, and I ask the friends of true American liberty to aid me. The spirit of freedom and true greatness is beginning to be planted upon Kentucky soil, and it illy becomes us to trample upon it.

The object of my friends and myself is to organize a Republican party in Kentucky, and to cast our vote for the Republican Presidential candidate in 1860; and to this end it will be seen we had adopted the Republican platform of 1856, and published it in The Free South, October 21st, 1859. We desire nothing but our constitutional rights as free men, and that right we shall ever contend for.

On the first night of attack, a pocket-book containing one hundred and fifty dollars, which I gave to my wife, and which she lost in the confusion, has not been heard of since.

My loss in property and personal damage to the house is about three thousand dollars.

The anonymous letters that have been published, affecting to warn slaveholders of outbreaks, or insurrections about to take place in different parts of the State, are understood as the product of a guilty conscience to show cause for shameful action.

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After these opening remarks, Mr. Clay proceeded to an elaborate argument in vindication of the principles of the Republican party against the aspersions of the State House yard, was striking. Scores of canibals, negroes, Indians, partially blind, partially deaf, the darkness and shadow of death from the white hair, and the flashing eye of Clay as he stood in relief against the gray pillars of the capital. A large number of influential slaveholders were present, but the majority were non-slaveholders, and none knew where they came from. His voice rung out loud and clear, that all the city within three or four squares were his audience.

but had built saw-mills and school-houses; and to-night the neglected youth of the mountain districts, who had no other teachers and no other friends, as far as reports in your State archives attest, condone their sins. Few had no Sharpe's rifles, but had never approached the act of John Brown, but was a peaceable and devout Christian teacher. Mr. Clay had written these facts to the Madison County papers and to the Cincinnati papers, but the letters had not been allowed to reach their destination in time to dislodge the popular mind, and the most useful teachers and workers in Madison county were driven forth.

Senator Breckinridge has allied to the position of Senator Seward in terms that require a protest from me. Elsewhere the statesmen of New York will vindicate himself; but here in Kentucky, where the press is not free, and liberty of speech not universal, he has a right to expect defense at my hands.

Slaveholders, as well as non-slaveholders, are readers of my paper in Kentucky, and it is not likely that either of these classes desire any portion of the citizens of Newport to be their judges as to what there is any truth in the declaration.

Some of the mob party seem to be somewhat absorbed at finding they were following in the leadership of a man who had gone into the Kentucky Courts to establish a character, and came out without one, — a jury of Kentuckians, against whom he had no objections, deciding that his character was not worth one cent. This they do not like.

It is not true that the citizens of Newport, or any portion of them, outside of the mob faction, are supporters of the Anti-Slavery sentiments, which are so creditable to the Constitution and the Union; but how any person can be so credulous as to believe such an extravagant story, is almost with the wicked plotters that destroyed me to be suspicious.

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It

POETRY.

For the Liberator.

THE SLAVE OF CUSTOM.
God help the man who cannot think a thought!
Or whose thought-making patent has been bought
By gold or favor to do others' work;
Whose soul in Custom's rigorous cord is bound,
Whose downcast eyes demurely trace the round
The orthodox majority have broke;
Who dares not look into Truth's shining face,
For fear she dazzle out unseemly tears,
And make him stumble from the public grace,
And stand convicted! ' Slave these many years!'
By whom Devotion's high enthusiasm,
That throws itself into the yawning chasm
To save another, but is looked upon
With bland abhorrence, or with polite scorn;—
Who, if he raise the fallen, acts as though
He stretched a pole to keep himself unsailed;
And hesitates to aid a drowning friend,
Lest the calm waters of the lake be roiled.
Sure, a swift whirlwind from God's wrathful eyes
Will sometime shake his cur'd proprieties!

M. A. T.

For the Liberator.

WEBSTER'S STATUE,
America, thou wilt not have
An aristocracy of Birth,
Like Europe; but thou mayest have
An aristocracy of Worth.

Display that statue which recalls
That dark page on thy statute book:
Freedom and Justice it appals—
Love bows the head, and will not look.

Tenterden, (England.) JANE ASHBY.

*From the Halifax Sun.***THE DRAGON AND THE KNIGHT.**

BUDGETTED BY THE LATE TRAGEDY IN VIRGINIA.
In regions by the sunset bounded,
A lovely Land of Promise lay,
But by an atmosphere surrounded
That shut the light of Heaven away.

For there a Dragon held dominion,
And filled the air with poisoning breath,
Darkened the land with shadowing pinion,
And doomed it to a living death.

For with demoniac cunning dire,
It spared the bodies of its prey;
It left the human form entire,
And sucked instead the soul away.

More pitiless than cruel Circé,
Who, by a less malignant art,
Transforming men to beasts, in mercy
Still left them the diviner part—

This subtle monster, unsuspected,
Sacked by the gods the sacred shrine,
And with its beastliness infected
And filled the human form divine.

Though by a vile abuse of power,
Which, ah! the strong not always scorn,
The weak were given it to devour,
The unprotected and forlorn.

As evil deeds upon the door
Recoil inevitably true,
The cruel caters, self-secure,
Became th' unconscious victims too.

Their souls fell into brute confusion,
They forgot their mark upon their foreheads,
And hunted heretics to death.

Yet by the nation's boundary Norward,
Beyond the pestilential air,
An uncontaminant few were forward,
A lofier worship to declare.

The monster, all his might uprearing,
Hissed in foul venom forth in vain,
They still possessed their souls unfeared,
Of the sick land the only sane.

But one man, fired with indignation,
No words, but deeds alone could tell,
And of a progress grown impatient,
So almost imperceptible—

Armed by a pure life of probation
Against the all-pervading taint,
Long used to self-renunciation,
With heart of hero, soul of saint—

The monster fearlessly confronted,
Obedient to a heavenly call,
Almost alone, and all undaunted,
Resolved that it or he should fall.

All pale and paralyzed with terror,
Back fell the multitude amazed,
And never having known a hero,
With stare unrecognizing gazed.

The manhood from his fallen brothers
Departed, nerfed his every limb;
The soul that had gone out from others,
Seemed all concentrated in him.

And for a time he stood the centre
Of an inviolate charmed ring;
The palsied people feared to enter,
The cowering Dragon dared not spring.

O reader! turn from romance pages!
O nations! pause in your disputes!
Lo! this sublime deed of the age!
One man against a million brutes!

Not for his own gain, but for others,
Not for the so-called great' and wise;
But for 'the least of these,' Christ's brothers,
Whose rights and wrongs few recognize.

And he, with mercy more than human,
To save the weak, yet spare the strong,
In darkened minds to reillumine
The heavenly spark extinct so long.

How was at last his advent greeted?
Did they his march with garlands deck?
And what his touch had consecrated.
Wear for an instant round the neck?

Alas! their failing, narrowed vision
Had long been given to things so small,
This hero and his earnest mission
They could not even discern at all;

But with a blind, embruted fury
They rushed—on what they did not know;

And mock machines of judge and jury
Condemned to death a fanned foe.

But he had hurled, the Dragon piercing,
One barbed, insinuating dart;

Its fierce convulsions since confessing
How close it rankles at its heart.

When, in the coming conflict, glorious
It totters to its final fall.

His name will nerve the arm victorious,
And echo as the rallying call.

THE MORAL PIONEER.

Happy he whose inward ear
Angel-comfortings can hear.

O'er th' rabble's laughter;

And, while Hatred's faggots burn,

Glimpses through the smoke discern
Of the good hereafter.

THE LIBERATOR.

PIOUS FRAUD.

DEAR MR. GARRISON:

You, far more than most persons, are aware of the fearful extent to which, and of the deliberate and systematic manner in which, the class of newspapers called 'religious' are accustomed to use direct falsehood, in defiance of their own theological system, and in opposition to all conflicting systems, and especially to Anti-Slavery. You know that the *Congregationalist*, edited by an Orthodox clergyman in this city, and one of the chief representatives here of that popular American religion which has usurped the venerable name of Christianity, while it speaks freely against those aspects of slavery in which the Church is not obviously implicated, yet incessantly strives, both by reservation of truth and by direct falsehood, to conceal the complicity of the Church with this sin, and manifestly hates an Anti-Slavery which exposes the sins of that Church, more intensely than it hates slavery itself. One of the proofs of this characteristic of the *Congregationalist* is its relation to the American Board of Commissioners for Foreign Missions, a body which is one of the most efficient supporters, both of the credit of this popular religion and of the credit of slavery. For the sake of the former trait, the *Congregationalist* not only forgives the latter, but tells deliberate and persistent lies in defense of the Board, and refuses to admit to its columns the contradiction of those lies, even from the official documents of the Board itself.

As one illustration among many of the state of things above alleged, I request you to put on record the following article, which has been refused insertion in the *Congregationalist*.

C. K. W.

THE AMERICAN BOARD AND ITS INDIAN MISSIONS.

To the Editor of the *Congregationalist*:

DEAR SIR—I find it currently reported in many papers that the American Board has relinquished its Indian Missions on account of their connection with SLAVERY; thus combining two errors in one brief statement.

I especially regret to find that your own statement of this matter (*Congregationalist*, Oct. 14), does not give it with entire correctness. The 'Abstract of the Annual Report' which you copy, (and for which the Secretaries, not you, are responsible), treats the subject in the evasive style in which those functionaries are accustomed to 'wrap up' troublesome matters: giving as the reason for the discontinuance of the Choctaw mission (it is to be noted that the equally slaveholding Cherokee mission has not been discontinued or interfered with) only these two, namely: that *an opinion* had been expressed at Detroit in favor of the discontinuance, and that a *correspondence* had been held on the subject. Whose opinion that was, and what grounds were alleged for it—and what correspondence was held, showing error on which side—the 'Abstract' leaves to our conjecture; an omission especially noteworthy, as this very matter was one in which the Christian public were most deeply interested.

Your editorial article (in the same paper) on 'The Meeting of the A. B. C. F. M.', speaking of the action of the Board in approving the discontinuance of the Choctaw mission by the Prudential Committee, contains the following passage:

'That decision was judicious. On the one hand, members wished to retain the missions, and leave them still involved in slavery. On the other, members wished to retain them, and carry out an impossible course of discipline. The Board ended the otherwise endless quarrel by cutting off the missions on the simple statement of the missionaries that they would not follow the previous instructions of the Board.'

I have italicized two expressions in the above, to designate the points in regard to which I wish to make respectful inquiry.

1. Why, dear Sir, do you call it *impossible* to apply the discipline of a Christian church, or of the Choctaw churches, to the sins involved in slaveholding?

2. Where do you find a statement of the Choctaw missionaries that they 'would not' follow the instructions of the Board respecting slavery? And upon what particular point were the 'instructions' given, which you say the missionaries stated that they would not follow the previous instructions of the Board?

This transaction gives one small illustration of a conspiracy against light and truth, against reason and religion, which is perpetually active in the quarter referred to. The 'regular correspondent' defends the theological system of the paper for which he writes, by a statement absolutely false. The clerical editor lets the false statement (favoring his side) pass without comment. And when a third person exposes the false statement, or asks a question, the answer to which will necessarily expose it, the clerical editor quietly declines either to answer the question, or to admit to the paper a communication setting the matter right, or to correct the false statement in his own words, or even to print the question, which might set some of his readers to tracing out the true answer for themselves! He lets the falsehood have free course, and pass, in thousands of families, for a truth; and uses his editorial function not only to bar out all correction of it, but to exclude from his readers even the knowledge, or the suspicion, that it is a falsehood.

C. K. W.

For the *Congregationalist*.

TO THE LAW, AND TO THE TESTIMONY.

Editor of the *Congregationalist*:

DEAR SIR.—In a letter (published Jan. 14th) from your regular Berlin Correspondent, I find the following fragment of conversation. It suggests an inquiry which I should be glad to have answered:

'LADY.—Are you going to Potsdam to-morrow?

'MR.—To-morrow is Sunday.

'LADY.—The very day to see things to the best advantage.'

Dr.—But there is a little command in the Holy Book which interferes.'

The course of the conversation, both preceding and following this passage, shows that the lady was not very sensible. I am not concerned to defend her. But I am very desirous to know whether the Doctor was right. The Doctor speaks of 'a little command in the Holy Book' which should really prevent a visit to Potsdam, and a survey of its objects of interest, on Sunday, the first day of the week. I know that she has had in mind some one passage of the Bible; and your correspondent, who quotes him, seems to recognize the existence of such a passage, and its sufficiency to prevent a Christian from visiting or traveling on Sunday, the first day of the week. I know that many people read the Bible carelessly enough to grant the correctness of such an assumption, and even to quote passages, in reply to such a question as mine, which, when examined, prove to have no such force, meaning or intent. A tolerably accurate knowledge of that book brings to my mind no command, little or great, which has such a force, meaning or intent, as the Doctor assumes. Will you have the kindress to tell your readers where, and what, that 'little command' is, which interferes with their visiting Potsdam, or any other place, on Sunday, the first day of the week?

C. K. W.

INQUIRER.

LETTER FROM JOHN G. WHITTIER.

AMHERST, 15th last mo., 1850.

MY DEAR FRIEND GARRISON:

In my notice of my article on 'Brown of Oswamomie,' published recently in the New York *Independent*, thou hast, unintentionally, I am sure, done me injustice. Apart from what thou so well knew of my life-long professions and principles, I need only call thy attention to the fact, that in almost every instance, the articles from which thou had quoted passages containing war-like allusions and figures, contain distinct and emphatic declarations of the entirely peaceful character of the Anti-Slavery enterprise, and equally emphatic denunciations of war and violence in its behalf.

In regard to our course above mentioned, ('our position and course in regard to slavery,') we would remark, that it is the same as has been uniformly practised by the mission from its commencement, more than forty years ago. It had the full approbation of the Secretaries and of the Prudential Committee for more than five-and-twenty years, and was finally approved with perfect unanimity by the Board in Brooklyn in 1845.

This passage (p. 142 of the Ann. Rep. for 1850) occurs in a letter signed, 'In behalf of the Choctaw Mission, C. KINSEY, Chairman, C. C. COPELAND, Clerk.'

In conclusion, I respectfully request you to give, in correction of the errors in question, and for the information of your readers, the following passages from the reply of the Prudential Committee to the letter of the Choctaw Mission last mentioned, containing the official vote of discontinuance of that Mission, and the real reasons for it, signed, 'In behalf of the Prudential Committee, S. B. TREAT, Secretary.'

First, the vote:

'It is the recorded judgment of the Board, that it should be believed, as early as possible, from its difficulties which have grown out of its operations in the Indian Territory. In this opinion, for the reasons already set forth, the Committee are obliged to concur.'

'It only remains that I apprise you of the formal action of the Committee, on the 26th of July; which is as follows:

'The United States shall guarantee to every State in

'Resolved, 1. That, in view of the circumstances connected with the present war among the Choctaws, which affect injuriously as well the laborers of the brethren in that field as the relations sustained by the Board to its friends and patrons, it is incumbent on the Prudential Committee to discontinue the Choctaw mission; and the same is hereby discontinued.'—[Annual Report for 1850, p. 145.]

Next, the real reason:

'The above statement refers vaguely to "difficulties" and "embarrassments," as having occasioned the discontinuance of the Choctaw mission, but, fortunately for us, it refers also to "the reasons already set forth."

These reasons we find on the same page, a little before the vote just quoted, as follows:

'Up and for freedom!—not in strife

'Like that you're now finding fault with,

'The awful woes of human life,

'The glory and the guilt of war.

'But break the chain, the yoke removes,

'And smile to earth Oppression's rod,

'With those mild arms of Truth and Love,

'Made mighty through the living God.'

In the poem entitled 'Moral Warfare,' (the very title shows its character,) the lines quoted by thee are contrasted with such as these:

'A moral warfare with the crime

'And folly of an evil time.'

'And strive in Him whose cause is ours,

'In conflict with unholy powers.

'We grasp the weapons He has given,

'The Light, and Truth, and Love of Heaven!'

The poem 'Yorktown' is simply a dramatic representation of the capture of Yorktown, and the enslavement of the fugitive slaves in the abused name of Liberty. No eulogy of war was intended or given—none can be so understood.

But enough of this merely personal explanation.

No one who knows me, or who has read my writings,

can doubt for a moment as to my position—utter abhorrence of war, and of slavery as in itself a state of war, where the violence is all on one side.

The pledge which we gave to the world at Philadelphia, twenty-six years ago, when we signed the Declaration of Sentiments, fresh from the pen of Mrs. A. A. Allen's, according to the directions, and have three or four weeks, on average, to bed and breakfast.

It is a slight deviation of the same, and a

now almost restored to its original, and the

whole is now quite permanent.

I am satisfied with this without being told.

The strongest, blindest South-sider in Boston,

in the Bay State, in the United States, dare not risk his reputation as a man of sense, and say that any Slave State in the Union has a Republican government.

Not one! So the question need not be argued, only affirmed. If anybody dare take the affirmative, let him commence.

Would common law practice which belongs to a

Republican government; that Slavery and Republicanism are eternal antagonists; that they cannot exist in one community; nor can slave and free labor work together. All know this without being told.